HAZRATH ALLAMA
FAZLUL HAQ KHAIRABADI (R.A)
Life & Thoughts

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Preface

After the beloved Muhammad Rasoolullahi ﷺ, when door of Prophet-hood was closed, the duty of leading the Ummah came to the shoulders of Ulema. The 1400 year old Islamic history shows us how Ulema provided leadership to Muslim Ummah and the world in every front of life. But unfortunately the achievements of these Ulema were never recognized, let it be in the field of Education, Medicine, Technology or any other branch. Same thing happened in the case of Indian freedom struggle. Muslims & Ulema who spent their life fighting with British, who were sentenced to death or killed or sent to Andaman were never or less discussed. Today every child can spell so many names of freedom fighters of India. But no one knows about Allama Fazle Haq Khairabadi(ؒ) or Mufti Sadruddin Aazurda(ؒ) or Maulvi Liyaqath Ali(ؒ) or Qazi Faizullah Dehalvi (ؒ).Why history books are silent about these Ulema and leaders who fought against British? The Irony is even Muslims don't know about these names. The damage is already done. What we can do today is to inform our new generation about the sacrifices given by Muslims and Ulema in fighting against British, so that they can come out of these ignorance and incomprehension. Among one of these glorious Ulema and leaders who spent his life for the freedom of our country was Allama Fazle Haq Khairabadi(ؒ). He is resting in the soil of Andaman. Because of this great Aalim, Andaman is now globally discussed among the global intellectuals and historians. Many of the books written by this great Sufi Scholar have been included the curriculum of various national and international Universities. His verses of eulogy about beloved Muhammad Rasoolullahi ﷺ is heart touching. Let us have a look on his life and thoughts.

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين وعلى آله وأصحابه أجمعين أما بعد.

1. Birth

Our beloved Muhammad Rasulullahi﴿ﷺ﴾, had made a humble pray to Allah ﴿T﴾ in the early days of Islam in Makka. Thus the embracing of Islam by Hazrath Umar the Great ﴿رضي الله عنه﴾ was a gift from Allah﴿T﴾ to strengthen Islam in answer to the prayers of Sayyiduna Muhammad ﴿ﷺ﴾at that time. Hazrat Allama Fazlul Haq Khairabadi ﴿رحمه الله﴾ is a descendant of the 32nd generation of Sayyiduna Umar bin Khatwab ﴿رضي الله عنه﴾, the second ruler of the Islamic Caliphate, who pioneered the first public preaching of the Holy Deen. The saying "Good seed makes a good crop" was literally reflected in Allama's life as well. With a stalwart heart and unassuming ideology Allama had created an incomparable history in the Indian sub-continent.

The Khairabad village in the Sitapur district of Uttar Pradesh was such a land which had gave birth to a number of Ulama Sufi and noble personalities. Hence this village was also known as Khairul Bilad and Shirazul Hind. Allama was born in Hijra 1212 / 1797 as the second son of the great Scholar and Sufi Allama Fazlul Imam Khairabadi ﴿رحمه الله﴾. In addition to reaching to the glorious Quraishi family through the Hazrath Umar bin Khatwab ﴿رضي الله عنه﴾, Allama's family roots also extend to the family of the Badayuni Saints and Shah Waliyullah Dahlavi﴿رحمه الله﴾, the well-known scholarly families in Indian Subcontinent. Allama's other brothers, Fazlul-Azim, Fazl-Rahman, Mufassal Hussain and Azam Hussain, were well-known scholars of the time. In the early 19th century, Allama Fazlul Imam﴿رحمه الله﴾ moved to Delhi from his

hometown Khairabad. Therefore, Allama Fazlul Haq Khairabadi(ؒ) grew up and studied at his second home, Delhi.

According to the then system, most scholars, sucked the first syllable of knowledge from their own father. Likewise, we can see in India and in many parts of the world that many of the great men, who crossed their childhood in the spirituality and care of their father, had become ultimate talented personalities. Similarly Allama's first teacher was his own father.

2. Father Allama Fazlul Imam Khairabadi(ؒ)

Allama Fazlul Imam Khairabadi(ؒ) was a well-known scholar of 19th century. He was born in Khairabad, as the son of Allama Muhammad Arshad Khairabadi(ؒ). After acquiring profound knowledge from Allama Abdul Wahid Al-Kirmani(ؒ), he embraced Chishti spiritual path from Shah Salahuddin Aswufi (ؒ). Allama Fazlul Imam Khairabadi(ؒ) was instrumental in revising the syllabus by giving emphasis on theoretical and philosophical aspects in the religious education system known as *Darse Nizamiyya.* Those reforms were considered as emeralds on the map of the Theological education of Indian subcontinent. His *Sanad* in scholasticism and philosophy goes to great Muhaqqiqu Dawani(ؒ) and then with Mir Sharif Georgani(ؒ). *Al-Mirkhat*, the book written by him with the basic explanations of philosophical hypothesis, has been included in the so-called *Makhdoomi* Syllabus in Malabar. Along with teaching, he held high official positions in various royal bodies. Historians write that, Allama Fazlul Imam Khairabadi(ؒ) was the first to decorate the title *Swadrasudur* the highest position of the Delhi province. He continued to hold such positions until 1827, and finally left Delhi and returned to his own village Khairabad, and concentrated on Dars teaching. He

had a lot of famous disciples, who have had a profound impact on the socio-cultural renaissance of the North India. They include Allama Fazlul Haq Khairabadi(ō), Delhi Qazi Sheikh Swadruddeen Azhard Sufi(ō), and the prominent Syed Gaus Ali Kalandar Shah Qadri(ō) etc. He left this world abode on Hijrah 1244 when his son Allama Fazlul Haq Khairabadi(ō) was 28 years old. He rests near to the *qabr* of Asaikh Sahaduddin Khairabadi(ō) at Sitapur.

3. Learning

After giving a deep knowledge of Arabic literature and basics of Islamic jurisprudence to the son Allama Fazlul Haq Khairabadi(ō), Allama Fazlul Imam Khairabadi(ō) took his son to the Dars of Shah Abdul Qadir Muhadhis Dahlavi(ō) and Shah Abdul Aziz Muhadhis Dahlavi (ō) for his higher studies. Shah Abdulqadir Muhadhis Dahlavi(ō) and Shah Abdul Aziz Muhadhis Dahlavi (ō), the sons of the great Shah Waliyullah Muhadhis Dahlavi (ō), were following the same path as their father, and teaching in Delhi. The hadith *Sanad* of Shah Abdul Qadir Dahlavi (ō) reaches Hazrath Imam Bukhari (ō). After studying the Hanafi jurisprudence from Shah Abdul Aziz Dahlavi(ō), Allama went to Hafil Muhammad Ali(ō) and recited a few verse from the Qur'an in Ilmul Hikmath. Then, in just four and a half months, the Holy Quran was memorized.

4. Intelligence

Allama Fazlul Haq Khairabadi (ō) was the owner of a wonderful intellect. When Allama came with his father to the Dars of Shah Abdul Azeez Dahlavi (ō)for the first time, ustad decided to test the intelligence and memory of child Fazlul Haq. Allama began to sing Arabic poetry with the rhythm of the famous Arabic poet Imrul Qais.

Shah Abdul Aziz Dahlavi(ō) put forwarded some comments on that lines. Allama justified his lines by quoting twenty lines of ancient Arab poets and predecessors. When he began to recite the twenty first line, his father stopped him and reminded about the disciplines which has to be minded in front of the Ustad. At the same time, Shah Abdul Aziz Dahlavi(ō) corroborated Allama's part and gladly accepted Allama, as his disciple. With that instance, Allama learned a great lesson of accepting and correcting the mistakes from a great Hazrath on that day.

Tuhfatu Isna Azariah, The Kitab by Shah Abdul Aziz Dahlavi(ō), had criticized *Isna Azariah*, a group of Shiites, and caused a lot of stir among Shiites of Iran. So the admirers of Shia leader Mir Bakir Shi'a came to Delhi for a debate with Shah Abdul Aziz Dahlawi(ō) regarding the said kitab. There they met Allama, who was a student there and had a detailed discussion. Allama countered the book *Ufqul Mubeen* by Mir Baqir in a flawless manner and exposed its hollow figures. The Shiites were got troubled and unanswered in front of Allama. Since they can't face a disciple of Shah Abdul Aziz Dahlavi(ō), they escaped without much discussion about his kitab.

A childhood which was enriched with discipline and spirituality, a character that was admired by all, a respectful family root that everyone desires and strong *Sanad* that goes through great Ulama!. When all these eminence were aggregated, Allama acquired the humble and excellent character of a noblest personality. The pupil Abdullah Balgrami says about Allama: "When his body was pledged to the Sultan for the administrative purposes, the Qalb was always devoted to Allah(T) the Savior". With a *Khatm* in every week, he sustained the relationship with the Holy Qur'an. While the world was asleep during the night hours, he was in awe of the creator Allah(T). The immense intelligence that Allah(T) has bestowed upon him was

utilized to study and flourish the messages the holy religion. Recognizing this great blessing of Allah(T), he intoned.

أحرزت كل كمال لا يضر به : إنكار ذي الجهل أو إنكار أنكار

I have come up with a full-fledged version of Absolution that has no challenge from fools and opponents.

5. Teaching

Allama was just 13 years old when he completed his studies and came down to the stage of execution and propagation with the permission of the entire Ustads. Allama Khairabadi (ؒ) had entered the teaching field, when he was in the onset of his teenage. A remarkable period of about five decades between 1810 to 1857. Actually, the whole life of Allama was devoted to the service of the Holy Elm. There was an influx of students from the different parts of the Indian subcontinent to the Dars of Allama. In the meantime, an incident was happened at his age of fourteen. Father Allama Fazlul Imam Khairabadi(ؒ) sent some aged students to his son for learning. One of them was weaker in his studies. Allama became furious and angry with that student when he failed to study. Frustrated by this, the student presented the issue before the Ustad Fazlul Imam Khairabadi(ؒ). The father summoned his son and sternly warned in front of the Muta'alim. Allama often recollect this incident and humbly mention about his father, and will cry while remembering the sincere care and guidance of his father.

Great Ulamas from various parts of the subcontinent came to Allama's Seminary to complete their studies. No doubt, it was a golden age of moral renaissance in North India. It was interesting that all the students of his Madrassa were quick to grasp all the lessons. See the famous historian Rahman Ali, who was a contemporary person of Allama, writing from his memory: “I saw Allama Khairabadi(ؒ) in

Lucknow in 1264 H. Allama's teaching style was so great that students could easily memorize what they were learning and listening from him. He fulfills his formal duties and performs the most rigorous philosophical Kitab *Ufkul Mubeen*. When the *Barakath* of learned knowledge and his descriptions with extraordinary *Tahqiq* in the subject descriptions were unleashed, Allama's madrassa became a real wonder.

He used to give the necessary advice to his Mutha'allims at time to time. For example, his disciple Abdullah Balgrami(ؒ) says again "Allama could see all the disciplines of his madrassa impartially, which includes his affectionate son. When his classmate Shah Kalandar(ؒ) stopped studying after the demise of Allama Fazlul Imam Khairabadi(ؒ), he advised him to complete it. From the historical records of his disciple Mufti Sultan Hasan Barelvi, it is learned that Allama used to teach 16 Kitabs in one day, while he was performing his official duties at the royal palace in Alwar.

Allama's pupils were too vast to be numbered. Historians like Dr. Suhur Ahmad was referred Allama as the Ustad of the entire Indian subcontinent at that time. According to Allama Muhammed Abdul-Hakeem Sharaful Qadiri, after the golden period of Allama, there was no one who had not shone from Allama in the field of knowledge, either in India, Pakistan or any of the remaining Subcontinent. Allama had harvested enormous number of disciples from Delhi, Jajjar, Alwar, Saharanpur, Rampur, Tonak, Lucknow and Khairabad. The main four disciples who have praised by the scholars of the world as *Four Classical Elements*, for their pioneering work on various subjects are.

1. Shamsul Ulama Allama Abdul Haq Bin Fazlul Haq Khairabadi (ؒ) - Mantwik and Philosophical subjects.

2. Maulana Faisul Haq Saharanpuri﴾ - Poetry of Arabic Literature (*Tafsirul Jalaline, Tafseerul Bailawi, Mishkatul Maswabeeh*, and explanatory works on different Darsi Kitab like *Humasa, Sab'ul Muhallaqa* etc.)
3. Maulana Hidayatullah Khan Jaunpuri ﴾- Tafseer Hadith Fiqh
4. Ashiqu Rasool Maulana Abdul Qadir Usmani Badhayuni﴾ (Author of *Saiful Islamil maslool alal mannai li amalil mauled val qiyam, ahsanul kalam fi thahqeeqi aqaidil Islam*)

When we evaluate the services rendered to the holy religion, and the mother land by Allama and his excellent disciples of various periods, and when we recall the obligations that come to us, one thing is clear that Allah ﴾T﴿ has accepted Allama's life, work and service. In Qasweedathul Hamziyyah, he had mentioned the great good fortune which Allah﴾T﴿ has bestowed upon him in the service of the Holy Elm.

الله اقناني علوما يقتني : منها علوما جمة العلماء

6. Al Muallimu Raabih

Allama Fazlul Haq Khairabadi ﴾ was renowned among the scholars of 19th century as an authority in intellectual and philosophical science. After that glorious era, no such scholar has been born in the Asian subcontinent in intellectual and philosophical aspects till this date. Therefore, Allama is known amongst global intellectuals as *Al Mu'alimurabi* (Fourth Scholar) after Aristotle, Farabi, and Avicenna. According to Sir Syed Ahmad Khan, the founder of Aligarh University, "No scholar of Allama's contemporaries had the courage to confront him directly. It was then that, anyone who listened to Allama's scientific interventions and explanations, they will thirst to receive his discipleship.

Ilmul Mantwik, or Logical Science, has gained wide popularity in North India through the scholars from Khairabadi. Chalilakath Kunhahammed Haji (ർ), who lived in Kerala in the middle of 19th century, had made some good reformation in the existing Ponnani syllabus and added some intellectual kitabs including Manthwik. It was later activated and popularized by scholars such as Shamsul Ulema Khutwubi Ustad(ർ), Bahrul Uloom Usthadul Asaatheed (ർ) etc. For that purpose, our Ulama were also chosen the same kitabs for teaching, which were run by the Kairabadi Ulama such as *Sullam-ul-Uloom, MusallaMusuboot, Mullah Hasan, Mir Qutwubi, Maibadi, Qazi, Hamdullah, Risalatul Qutwubi* and *Mirqat,*

It is generally assumed that the philosophical branch known as Ilmul Mantwik and its associated discussions were subject to a great deal of disagreement. In fact, such disagreements should be evaluated based on the use of Ilmul Mantwik and Philosophy. Let's see how scholars analyze this aspect. 'Philosophy is an ocean. In the case of our ocean, the risk of drown is lower in coastal areas. But as you go deeper and deeper from the shore, the hazardousness increases, and people may die. Philosophy, is also an ocean of ideas and thoughts. But the risk is greater on its shores. Most people who come close to Philosophy or Manthwik, may lose their ideologies on the shores of that ocean. But those who are able to get to its depths will become Aarif and Sufi and they will come to realize Allah, the creator of universe.

The essence of what Imam Nawawi (ർ) and Ibn Swalah(ർ) said was the study of Ilmul Mantwick and the ideas of the ancient philosophers which will deviate the mind into *Kufriyyath*. There was a time when a lot of believers lost their *Eemaan* due to the mistakes in handling the hypothesis and thesis of Philosophers. However Mufassirs, like Imam Razi(ർ) and Imam Bailavi(ർ), have confronted the

philosophers' arguments with their own language and ideas, in a manner that distinguishes between rice and chaff. The well-known Tafseerul Kabir and Tafseerul Bailavi were composed in that manner. It is difficult to understand such authentic kitabs for one who does not even know the basics of Ilmul Mantwik. This is why great scholars like Imam Ghazali (ō) regarded Ilmul Mantwik as a base of every knowledge.

7. Family

Allama's Family life and its orderly execution, in the midst of a busy schedule of teaching and official duties, were exemplary. There were two life partners for Allama in different periods. His first wife was Sayyidat Vazreen Beevi, daughter of Syed Fazl Ahmad bin Hasan Mia Khairabadi. They had four children, including three daughters and the son, Shamsul Ulama Allama Abdul Haq Khairabadi(ō). Bevi Saeedunnisa Hirmani was the eldest daughter. Like her father, she was also highly intelligent and scholarly. Allama paid great attention to the education of the children. He had taught the whole of his wisdom Spirit to the eldest daughter too. Historians have counted Beevi Saeedunnisah as Allama's one of the most important disciples in Rampur when he was serving there. Referring to her sister's greatness, Allama Abdul-Haq Khairabadi(ō) once said, "One of the blessings Allah(T) has bestowed upon me is that He has not made my sister a man. If she were a man, I would not have been known in this manner amongst the children of my father". She was also the wife of the famous Urdu poet Syed Ahmad Hussein Ruzwa. They have got two sons, Syed Bismil Khairabadi and Syed Mustwar Khairabadi, who were the famous Urdu poets of 20th century. The other daughters of Allama Fazlul Haq Kharabadi were Syedatu Najmunnisa and Syedatu

Makhmoor Nisa. The next wife of Allama was Imru Begum. They had two sons. Maulana Shamsulhaq and Maulana Alaul Haq.

8. Shamsul ulama Abdul-Haq Khairabadi(ؒ)

Once Allama was asked during his Andaman life that, 'what was set aside in this world in his lifetime', he replied that his Kitab, *Hashiyatu Sullamul Uloom,* and his son Allama Abdul Haq Khairabadi(ؒ). From this we can see the extent to which Allama had placed *Hashiyat Sullamul Uloom* in his mind among his writings and how Abdul-Haq Khairabadi(ؒ) was got treated among his own children. It was Abdul Haq Khairabadi(ؒ) who later activated Allama's intellectual adoptions through *Madrasatul Khairabadi*.

Allama Abdul Haq Khairabadi(ؒ) was born in Delhi, which was then known as *Shahjahanabad*, on Hijra 1244. When Allama was blessed with a boy child, the villagers and his supporters of the village were delighted and greeted with felicitations and sweets. It was because, he had that much acceptance among the community. Completing his studies from his father at the age of sixteen, Allama Abdul Haq Khairabadi(ؒ) entered the field of teaching and propagation. His Madrassa had been held in Rampur, Calcutta and Khairabad for a number of years. Later, he received the Chishti Thwareeqath from the great Shahullah Bakhsh (ؒ). He fought against the British and the enemies of *Ahlussunnathi Val Jamaaath* courageously. Following the footsteps of his father, he was also active in teaching and administrative assistance in various kingdoms. Meanwhile, about forty Kitabs in different fields of knowledge in both Arabic and Urdu languages were emerged from his pen. *Sharh Shamsul Ulama* is a descriptive book of Mirkath written by Allama Abdul Haq Khairabadi. In addition, his writings include *Sharhu*

Musallamum Subhoot, Sharhu Hashiyatu Zahidiyyah and Saruh Salasil Kalam.

On 23rd of H 1316, He answered the call of Allah(T). Maulana Asadul Haq was the only son of Allama Abdul Haq Khairabadi(ō). Before the *wafat*, he told his son Maulana Muhammad Asadullah Haq that when the British leave India, the news should be informed to his grave. He rests in the Makhdumiya Dargah of Sitapur. Fifty years after Allama Abdul Haq Khairabadi's(ō) demise, when the white people got left India, the disciples came to his grave and informed him and they had fulfilled the *Vasiyyath*. Today's neo-fascist nationalists must be aware of the genuine stand taken by these Ulamas and their sincere love towards the country.

Historians' note that great scholars were did not grow up from the Khairabadi family after Maulana Asadul Haq, the grandson of Allama Fazlul Haq Khairabadi(ō). The dynasty of Allama has got spanned across India and Pakistan. His great grandson Muhammad Nuhul Haq, is currently living in the Sitapur district. He now serves as a school teacher. The family members of Allama's third generation were allotted fifty rupees per month as per the Hyderabad Nizam's instructions. Then the Rampur royal family allocated 30 rupees to Allama's Family. These revenues came to a standstill when local kingdoms were eventually wiped out with independence. Later, when Pandit Nehru became prime minister, the family received Rs. 150 as 'Political Sufferer Pension'. This was also stopped later by the change of governments.

9. Official life

The British expanded their involvement in Indian Subcontinent with the permission of Queen Elizabeth II in 1601 and

this breakthrough led to the downfall of the Mughal dynasty in the early eighties. Recognizing the machinations of the East India Company, Nawab Sirajudoula of Bengal, Hyder Ali of Mysore, and his son Tipu Sultan(ؒ) had fought a fierce battle against the British. The Mughal dynasty of Delhi collapsed without being a venue for such a struggle. However, the British had appointed eligible persons, including indigenous Ulamas, in administrative and judicial functions.

The last emperor of the Mughal dynasty, Bahadur Shah Zafar, lost his big portion of the Mughal Empire due to his weakness. Thus his power was reduced to a mere marginal area of Delhi. Knowing that the British rule and order was taking place in Delhi, Shah Abdul Aziz Dahlavi(ؒ) said that, India is a Darul Harb and Muslims should not be tolerant of that rule. However realizing the fact that, Ulama should be able to move in a timely manner where the rulers were defeated, Shah Abdul Aziz Dahlavi(ؒ) loosen his firm stand. Accordingly Shah Abdul Aziz Dahlavi(ؒ) himself suggested his son in law Moulavi Abdul Hay Badwaani(ؒ) for an administrative post in the East India Company. Many pioneering Ulamas who held the deep knowledge of holy Islam and its legal jurisdiction had placed in high position and possessed good influence in the governments and palaces of those days. It was also a fact that the British had not, largely abolished their religious conversions and barbarism at that time. All these measures of Ulama were not covetous of status or wealth. Rather, it was an attempt to guard the country and the community from a huge threat that would come later about which those Ulama had foreseen. Because, if the white people were to occupy such crucial positions, it would adversely affect the culture and social mobility of the India, especially the Muslims.

Allama Fazlul Imam Khairabadi (ؒ), for this very purpose, had held various positions in the administration of justice since the

beginning of the nineteenth century with different kingdoms and governments. In 1827, he resigned from the official position. Allama followed his father's path as in teaching. In 1816, at the age of nineteen, Allama, at the behest of his father, first assumed as *Sir Rishtadar* the post of head of the Delhi Civil Court. As per the terms of the agreement with the British company, the last Mughal emperor Bahadur Shah Zafar was ruling the Delhi at the time. Allama was often felt overwhelmed with the responsibilities of administration. He even wrote to his father, saying that these tasks were disquieting from performing Dars teaching and engaging in his eulogy. The letter, which was cadenced by Arabic language literature is still available in the historical sculptures. Hakim Imamuddin Dahlavi, Maulana Nurul Hassan Kandalavi, Hakeem, Maulana Kalander Ali Zubairi Panipati and Mullah Fatahuddin Lahori (رحمۃ اللہ علیہم)were the notable disciples of Allama in Delhi. On the death of his father in 1244 H, Allama resigned from the office of *Sir Rishtadar* after sixteen years.

In 1832 Faiz Hussain Khan, the Nawab of Jhajjar, came to seek Allama, who had resigned his post in Delhi. There, in accordance with Allama's honor, a personal room was settled down in the middle of the palace and set up Qadim for help. The Jajjar Palace became the venue for the grand Dars that were bigger than Delhi. After the death of Faiz Hussein Khan in 1835, Allama moved to Saharanpur, then to Alwar and Tonak and continued his Dars there. Moulavi Abdurazaq Saharanpuri and Moulavi Muhammad Akbar (رحمۃ اللہ علیہم)were his disciples at that time.

During the reign of Muhammad Saeed Khan in 1840, Allama came to Rampur at his invitation. Muhammed Saeed Khan was a great loyalist of Elm and Ulama. Despite being a Qasi, Allama had served as a Mudarris for almost eight years in Rampur. It was only after the

arrival in Rampur that Allama became more interested in writing and eulogy. Being there Allama wrote his well-known book *Al-Hadiyyat Saeediyya*, and presented it to Nawab Muhammed Saeed Khan as an honor of him.

A large number of disciples from different parts of the Indian subcontinent have been molded here. The main disciples of that time includes Abdul Haq Khairabadi, his daughter Saeedunnisa Hirmani, Maulana Hidayatullah Johnpuri, Nawab's children Yusuf Ali Khan, Qasim Ali Khan, Maulana Abdul Ali Khan, Maulana Hidayat Ali (رحمۃ اللہ علیہم) etc.

When Wajid Ali Shah, the last ruler of the Audha dynasty, took the charge of Lucknow, Allama returned to Lucknow from Rampur on his special invitation. There, Wajid Ali Shah was appointed him to the highest positions of the *Kichehri Hussure Tehsil* and the *Swadru Soodur* of the Kingdom of Ouda. An Excellent Dars were being carried on with great admiration along with the official duties of the Kingdom. Allama had produced a number of outstanding scholars during that period. The notable disciples include Maulana Abdul Qadir Usmani Badayuni, Maulana Noor Ahmed Usmani Badayuni, Maulana Syed Abdullah Balgrami and Maulana Abdul Haq Kanpuri (رحمۃ اللہ علیہم).

Once in Ayodhya, which was under the purview of Audha, a mosque built by the Mughal Emperor Babar was located. Hindus tried to place the Hanuman statue in the mosque. After a few days, the Muslims left to revive the mosque. But the attempt ended in a communal riot that claimed the lives of some 1,000 Muslims. Allama was one of those who played a major role in the troubleshooting committee which was formed by Wajid Ali Shah to cool the situation. Later, in 1856, when the British occupied Audha, Allama resigned.

Later, he returned to Alwar at the king of Alwar, Raja Vinay Singh. Allama had served there for a year and a half. In 1857, when the trumpet of the First War of Independence was sounded, Allama, at the request of Bahadur Shah Zafar, returned from Alwar to Delhi. Allama Fazlul Haq Khairabadi, the great scholar of that days, had the good recognition and influence among various kingdoms and people of India. Different rulers of the Indian sub-continent were invited Allama one by one to administer their durbar. Through these journeys, Allama was able to establish a religious knowledge center in such places, and to illuminate the spirit of Holy Islam, and to bring in many of his disciples as great scholars.

10.Literature

The Indian Ulama have made a significant contribution to the Arabic language and literature and thereby to the service of the Holy Deen and Knowledge. The exchange of Arabian culture and language in South India had begun with the arrival of Malik bin Dinar(ﷺ), the Swahabi. In North India and elsewhere this renaissance had begun with the arrival of Muhammad bin Qasim Assaqafi(ؒ) in Hijrah 92. Later, the Ghaznavis, Gauri, Mamlukis, Khilji, Tughlaqs, Mughals, etc., who ruled India for many years, gave greater strength and inspiration to this movement. There are many books in Arabic language, such as Tafseer, Hadith, Fiqh, Tasawuf, and so on got wrote from the Indian soil. Interestingly, Tajul Aroos, an Arabic-language dictionary with many volumes, was written by an Indian scholar named Murtaza Zabidi (ؒ). Similarly, Indian scholars have also written great works on intellectual issues. So much so that people like Ibn Sa'idil Anduluzi described India as *Biladul Hikmat* (the land of philosophies). Many books, both verse and prose, derived from the

well-known Khairabadi dynasty including Allama Fazlul Haq Khairabadi, his Father and Son, are now included in theological studies in many international universities.

a. Hassanul Hind

Hassan bin Sabith﴿رضی اللہ عنہ﴾ was the poet of the Darbar of Sayyiduna Muhammed Rasoollahi ﴿ﷺ﴾. He defended Beloved Muhammed Rasoollahi ﴿ﷺ﴾ from all the objections and denunciation, with his extra ordinary literary skill, through beautiful lines. Allama had done the same defense from all the false claims about Beloved Muhammed Rasoollahi ﴿ﷺ﴾. After that Allama Fazlul Haq Khairabadi﴿ؒ﴾ was renowned as *Hassanul Hind* (Hassan bin Sabith of India).

More than 4000 lines of verse (Qasidah) were written by Allama. Most of them are the eulogy about the Beloved Muhammad Rasoolullahi ﴿ﷺ﴾. All of his Qasidahs ending with the different letters of the Arabic alphabet have been completed with the praises on Muhammad Rasoolullahi ﴿ﷺ﴾. The lyrics, the rhyme and the rhetorical lines of those verses are rhythmic and a flow of the stream of *Ishqe Rasool*. Look at the lines in which he is quoting the features all *Ambiya* mentioned in the Qur'an and saying that Muhammad Rasoolullah ﴿ﷺ﴾ is above all of them.

لَمْ يُعْطَ يُوسُفَ وَالْخَلِيلَ وَلاَ ابْنَـــهُ قَسَمَاتُهُ وَقَسِيمُهُ وَأَنَـــــــاتُهُ

مِرْقَاةُ مُوسَى الطُورُ فِي الْوَادِي طَوَى وَالْعَرْشُ فَوْقَ ذُرَى السَّمَا مِرْقَاتُهُ

عَتَبَـــــــاتُ مَنْزِلِهِ مَقَامُ مَلَائِكٌ وَمَقَامُهُمْ حِينَ ارْتَقَى عَتَـــبَـاتُهُ

مَا كَانَ فِي نُوحٍ عَزَائِمُـــــــهُ وَفِي عِيسَـــى(بنِ) مَرْيَمَ يُمْنُهُ بَرَكَـــاتُهُ

لَمْ يُعْـــــــطَ دَاوُدَ وَلَا مَوْلُودَهُ سُلْطَانُـــــهُ وَوَلَاؤُهُ وَغَزَاتُـــهُ

Allama's stance on contemporary controversy and his answers to the radical thinkers could be seen in the line of the eulogical verses.

We could experience the warning to the bidaees, including those who deny the Shafaath of Muhammad Rasoolullahi ﷺ at the *Mahshara*.

مَنْ كَانَ يَسْتَغْنِي عَنْ اسْتِشْفَاعِهِ لَمْ يُغْنِ عَنْهُ صِيَـــامُهُ وَصَلَاتُهُ

من خصه رب الورى بشفاعة ينجو بها يوم الحساب عصاته

Thus, all the wrong-doers who do not accept the ultimate prophecy of Muhammad Rasoolullahi ﷺ will be answered by Allama through his lines.

هُوَ أَوَّلٌ فِي الْخَلْقِ أُرْسِـلَ آخِرَ وَأُذِيعَ فِي زُبُرِ الْأَوَائِلِ صَاتُهُ

فَالرُّسْلُ قَدْ خُتِمُوا بِأَفْضَلِ مُرْسَلٍ رُفِعَتْ عَلَى دَرَجَاتِهِمْ دَرَجَاتُهُ

See how the fabulous moon split event enjoys through Allama's lines.

قَدْ شَقَّتِ الْقَمَرَ الْمُلْتَاحَ أَصْبَعُهُ وَكَمْ سَقَتْ لَوْحُ مُلْتَاعٍ وَمُلْتَاحِ

It is illustrious to note that when the old Mimbar which was used by Muhammad Rasoolullahi ﷺ in the mosque, wept as Muhammad Rasoolullahi ﷺ were preparing to move on to the new Mimbar, We have tasted the twists of this incident through various Mad'h lines. See what Allama has to offer regarding this incident.

وَحَنَّ جِذْعٌ قَدِيمٌ حِينَ فَـــــارَقَهُ حَنِينَ صَبٍّ لِوَشْكِ الْبَيْنِ نَوَّاحِ

الضَّبُّ والظَّبْيُ وَالذُّؤْبَانُ قَدْ شَهِدَتْ عَلَي رِسَالَتِهِ نُـــطْقًا بِإِفْصَاحِ

Most of the Mad'h themes of the world famous eulogists including the great Imam Buswouri ؒ, have been also spreaded as letters through the hands of Allama as a touching expression of that love towards beloved Muhammad Rasoolullahi ﷺ.

يَا سَيِّدُ اجْعَلِ الْمَدِينَةَ مَأْمَنًا

رَحْـمًا عَلَى عَبْـــدٍ يَخَافُ مَدِينِ

فَسَـلْ رَبِّي لِيُودِيَنِي شَـــهِيدًا

بِطَيْبَـــــةَ عِنْدَ عَزَّيْكَ الْكِرَامِ

When the love towards beloved Muhammad Rasoolullahi ﷺ was reached its extreme stage Allama prayed to Allah ﷻ to take his soul from Madeena Shareef. Allama is narrating this wish in various qasidas

10.2 Hashiyathu Sullamul uloom

The kitab *Sullamul Uloom* of famous Muhibbullah Bihari ؒ is a part of *Dars* curriculum in India and abroad. A number of explanatory texts have been written for *Sullamul Uloom*.

شرح القاضي مبارك كوتماوي, شرح ملا عبد الحق الفرنكي محلي, شرح ملا مسافر, شرح حمد الله سندلوي, شرح ملا مبين, شرح ملا حسن الفرنكي محلي

These are the explanatory books of *Sullamul Uloom*. Among these, the explanation of Qazi Mubarak ؒ is most discussed one. Allama's elaborate treatise written on the kitab of Qazi Mubarak named *Hashiyaththu Sullamul Uloom* is still standing upraised today. Allama was proud of this book and it could be understood from his sayings during Andaman life. All the themes, controversies, hypothesis and explanations of logic and Philosophy have been discussed in this Kitab. Undoubtedly, every reader, reading out this book will agree that, Allama had been reached to Mujtahid's (authority) status in Scholasticism and Philosophy. It contains that much weighty evidence and theories. There is a deep discussion of the term 'Subhan' and the misunderstood views on Allah ﷻ concerning Sufiyyat Swafiyyah (innocent souls). As a result, beyond its face of controversy, the manthwiq became more and more famous field as a defense of the holy religion.

Likewise, the book *al-Hadiyyat Saeediyyah*, which deals with various aspects of Ilmul Hikmath (philosophy), is still included in the curriculam of Islamic universities in India and Pakistan. The

monotheist and the monotheism was once a challenge that shook the minds of the Ulama. *Arraulul Mujawvid* is an admirable book, which distinguishes the paddy and chaff of the Monotheism. This book is being discussed among scholars of then and today. In addition, *Hashiyatul Ufukul Mubin, Hashiyatu Talqisu Shifa, Risalatun Fei Tahqiqi Aqsam il Haqiqat. Aljinsul ali Fei Sharhi Jauharul Ali, Risalatul Ilahiyyat and Rizalatun Fel Ilmi Wal Mahlum* are also included among the works of Allama.

10.3 Assouratul Hindhiyya

Describing the bitter experiences and pains of the First War of 1857, Allama wrote *Assouratul Hindhiyya* after the exile to Andaman. After the completion of the Kitab, Allama gave it to Moulavi Inayat Ahmad Kakkuri(ō), who had been deported to Andaman and got released after the punishment period and said him to deliver the book to his son Abdul Haq Khairabadi. Assouratul Hindhiyya is also the first authentic book describing the background of the first war of independence of 1857 and the subsequent unleashing of the British. Inayat Ahmad Kakkuri(ō) came to the land, and handed over the kitab to Adul haq Khairabadi (ō). But no one was ready to publish in afraid of the British government. Maulana Abdusahid Khan Shirwani translated the other two Qazidahs of Allama, including the Assouratul-Hindiyya, into Urdu as Baghe Hindustan. This book had been published 5 times in India and Pakistan. In addition, Dr. Saeed Muinul Haq translated into English as *'The Story of great war of independence 1857'* and published by the Karachi Historical Division.

10.4 Imtinau Nazir

All the Muslims of India have lived through the ways of Ahlssunnat Wal-Jamaat, the forerunners of the Ulama and the

ancestors. The flawed ideas of radical thinker Ibn Abdul Wahab did not initially affected the Indian subcontinent. But in 1852, a man named Ismael Dahlavi sowed the seeds of sectarianism among the muslims of India. *Taqwiyyatul Eeman* was a book written by Ismail Dahlavi incorporating most of the ideas of Ibn Abdul Wahab's book *Athauheed.* In fact, there was an inherent difference between the name and the content of the book.

The scholars of the time did not dare to oppose Ismail Dahlavi, as he was the grandson of Shah Waliullah Dahlavi ﵀. But eventually he stated that the mainstream Muslims were kafir and idiots. Along with that this man and his idealogy were started eating the faith of the common Muslims. At this stage, Allama came to the fore. Allama wrote a reply book in the title of *Taqriru Ihtirazat ala Taq Wiyatul Iman*. It was the first high-pitched battle against the first *bidhai* to emerge in India. One of his arguments was that the beloved Muhammad Rasulullah ﷺ may have someone of their own worth and there is no religious barrier for such occurrence. And the beloved Muhammad Rasulullahi ﷺ has no power of intercession or *shafaath.* This type of despicable thoughts were emerged from the curved brain of Ismael Dahlavi. Allama had replied this man's new argument by quoting the verses of the Qur'an and other intellectual reasons. The Kitab *Imtinau Nazir*, written by Allama was exclusively for this reply.

In addition to that, Ismail Dahlavi argued that Allah ﷻ can also tell lies and he is also capable of it. In fact Ismael Dahlavi had many such views that were in many respects consistent with the arguments of the *Muhtasil*, the first ecclesiastics of the holy religion. When the Ulama of those days bravely attacked the invasions of the M*uhtasilis* and the *Khawarijs*, the society escaped immense error of Bidhath.

It was later shown that Allama's rebellion against Ismail Dahlavi, who had been gathering a large number of people with his family influence was an indispensable fight for the muslim society. Indeed the main reason for the raise of *Qadiyanis*, that later shook the Indian subcontinent, was this misguided argument that 'the chain of prophethood was not over and another prophet may come'. *Tahqiqul al-Fathva Fi ibtali Taghwa* was the Kitab written by Allama at his 28th age, establishing the *Kufriyyath* of the arguments of Ismail Dahlavi who was in his 48th age, as he stood firm on his verbal poison.

11.Social background

Allama Fazlul-Haq Khairabadi (ؒ) spent much of his life for serving the country and the community. He also worked with many of the famous kings, Nawab and Emperors of North India to guide them in the administration as well as formed a circle of morally intelligent pupils. Allama was greatly disturbed at all times by the British invasion on his own country and the worried about the weaknesses of the princely regimes that led to it. Allama, while carrying out his official duties, was mindful of the thinking and planning to prevent the British supremacy. Allama is explaining the situation of our country which came under the control of the British East India Company through his literary works.

The attention and vigilance of the Ulama over the way of life of the Muslim community and the whole specter of society, had been a hindrance to the white people for their smooth advancement. To prevent this, religious conversion was the solution, what they have come up with. For this purpose, they set up schools and placed the Christian clergy for supervision. In all this heinous deeds, the Muslims of North India, especially the Ulama, were disturbed.

فليس مقصودهم ترويح معرفة : بل كل ذلك تمهيد لتنصير

وتلك أن النصارى كان نيتهم ; تنصير من في الورى من أهل أديان

Eventually, British people marketed pork and beef, and they distributed to Muslims and Hindus, there by ameliorating religious sentiments.

وكلفوهم بأكل الشحم من بقر : ومن رتوت ليرتد الفريقان

إن البقير لمعبود الهنادك وال : خنزير رجس لدي أتباع قرآن

Hijab was banned for Muslim women. Mosques and madrassas were seized. The right of public transport was questioned. The law and order of the land had gone down.

في عهدهم سد باب الصدق وانفتحت : أبواب كذب و بهتان وتزوير

فليس يظفر إلا مدعي كذب : ولا يصدق إلا شاهد الزور

يعود كل صدوق نادما حصرا : والعدل يرمي بتزوير وتشهير

Allama is also mentioning the luxurious lifestyle of white-clad civilians living in the big bungalows who were often coexisted with a dog and a pig and refused to clean up after excretion,

قوم يبولون قواما وإن دخلوا : في غائط خرجوا من غير تطهير

قد آثروا كل رجز منتن أكل : يوعونه في اوان من قوارير

ويستطيبون ريح المنتنات كما : يستكرهون شذا مسك وكافور

أم الخبائث للولدان مرضعة : ولحم شبانهم لحم الخنازير

In order to create insecurity in our country, they conquered the land mainly through deception. Not with handshakes or with force.

فانما ظفروا بالهند إذ ظفروا : بالكيد والزور لا بالأيد والزور

When all the princes of India became fallen in their luxurious life power, they had forgotten the rule of the land and kingdom.

رأوا سلاطين أرض الهند قد وهنوا: بما لهوا بالملاهي كل لهياني

Very drastic situation was came over the public, especially Muslims such that staying in the land where they were born. Recognizing the far-reaching impact of this failure, Ulamas and leaders in different provinces of India have conspired with each other to exchange ideas. Hence, in the end, they had decided to fight. Thus began the preparations for the first freedom struggle.

12.The Historical Fathwa

On May 10, 1857, the trumpet of the First War of Independence was sounded from Meerut. Allama reached Delhi from Alvar. A big battalions came to Delhi from other parts of the country. Finally they met together in Delhi. Look at Allama, explaining the courage and strength of the fighters who were ready for the struggle.

وجاء دهلي غزاة مخلصون غزوا : رجاء فضل من المولى ورضوان

ولا طعام لهم غير الحبوب ولا : لبس لهم غير أطمار وخلقان

قد جاهدوا في سبيل الحق واتبعوا : رضوانه واستحقوا روض رضوان

A large contingent, led by General Bakht Khan, marched from Bareilly to Delhi in order to fight against the British. General Bakht Khan held talks with some of the most prominent Ulama and leaders in Delhi like Allama. Afterwards, all the believers came together for the Jumu'a observance at the Delhi Jama Masjid. After the prayer, Allama gave a splendid sermon and read out the fatwa asked by General Bakt Khan to the Ulama who gathered there. This is the abbreviated version of General Bakht Khan's Istifta.

? *When the British invade our land and took away the lives and property of the local Muslims, is it not our duty to fight against it? Allama's reply was:*

= *In the current situations, the fight is the compulsory duty, and the submission (to the Almighty Allah (ﷻ)) is necessary for the inhabitants of this city. For this cause of the duty, the inhabitants of this city should have power to encounter and fight. In the presence of such a huge force and armament, the fight and resist is no doubt compulsory for the inhabitants of this city and also to the people of the far-flung areas. If the inhabitants of this city keep themselves away from the encounter or show laziness, then the fight would be their compulsory duty.*

Mufti Swadrudin Khan Asrd, Qazi Faylullah Dahlavi, Maulana Faiz Ahmad Badayuni and all the prominent Ulama (رحمۃ اللہ علیہم) had under signed the fathwa. Undoubtedly, Allama's fatwa carried a far reaching effect on the Muslim population. Because he had a strong personal relationship and in-depth influence with most of the dynasties in North India and gained a good reputation in the country. Finally a fierce battle was happened, against the white men who occupied Delhi. As a result, the British were defeated and once again Red Fort became the administrative capital of the Indians. Bahadur Shah Zafar, the last emperor of the Mughal dynasty, regained power at the age of eighty. In the meantime, Allama had also prepared a new constitution for a strong governance. Historians say that it was practiced to some extent in that few months of regaining the power. If so, Allama would be the first to draft a constitution for India.

Indeed, it is the responsibility of the state to protect the lives of the fighters who have left the battlefield, leaving their close associates. Bahadur Shah Zafar convened a meeting of the Empowered Committee at the Red Fort at the suggestion of Allama, to discuss the matters regarding the meals and expenses of the warriors. But Bahadur Shah Zafar could not find an effective solution

in this aspect. As a result, the health and morale of the protesters began to wane. All those who were ready to fight, began to retreat because of this problem. Finally the British captured the Delhi completely after just four months.

13.The Harassing Days

With the overthrow of Bahadur Shah Zafar, the British took the complete control of Delhi. Thus the days of hatred and repression begun. Those dark days of the harsh brutality later became the pain of the history of Struggle of Indian independence. Allama says that the British have treated the Indian Muslims just how a hungry lion handle the deer or a goat.

كم مرة حملوا فيهم كأن حملت : أسد جياع علي أجد وحملان

All the fighters caught in front of them were killed. They destroyed mosques, madrasas and Qur'an. They killed a large number of Ulama.

لم يتركوا عالما فيها ولا علما : من العلوم التي حقت بإيقان

لم يتركوا في صحف مصحفا شغفا : بدرس ارسم تدريس وقرآن

هدوا المساجد إلا نادرا منعوا : فيه الصلاة بتثويب وإيذان

Many people fled in sake of their life. Women and children were killed. Those who went into hiding got escaped. For five days, Allama and his family endured the violence without any water. This is what Allama has said about that horrible moments, in his *Assaurathul Hindhiyya.*

لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر

The poor people who had fled their homes, in sake of lives were got hided in the forests and the hills. As *Mahashra day*, reminds. The father does not know where his wife and children are, The mother does not know where her husband and father are. Many children were orphaned. They stayed there for days without getting food. The

mothers struggled to keep up the screaming of the babies for the breast milk. They ate the greens and were hungry.

لم ينج منهم سوى من فر مختفيا : كبعض ولد ونسوان وذكران

لم يدر بعل ولا ابن أين بعلته : ووالداه وجار حال جيران

كم باد في البيد ولدان ومن ولدوا : فمن يتيم ومن ثكلي وثكلان

وفي حجور نساء إلدة حرموا : لبكأ أماتهم أفواق ألبان

بكاؤهم لبكاء الأمهات كما : بكائهن لجوع أو لأحزان

طعامهم كله زن إذا رزقوا : و الشرب ملح أجاج آسن آن

The British people brutally killed innocent children and young people. Those who were hanged were hanged and shot to death. Bahadur Sha Zafer was captured, imprisoned and subjected to brutal torture. Their aim was to torture him bitterly before he was executed. All four of his sons were hanged on a wooden stake. Then, they brought their four heads, on the British Viceroy's dinner table and practiced all the forms of cruelty.

والملك عنُّوه إذ عنوه محتبسا : في حرس أزراق كالشيطان شيطان

وقتلوا من بنيه الغر أربعة : وعلقوا جثت القتلى بعيدان

أهدوا إلي الملك العاني مفارقهم : مقطوعة وضعوها فوق أخوان

Allama was constantly inspiring the remaining fighters. It was certain that British army will not pardon the surrender. Therefore everyone was advised to stand firm on the battlefield. But even though they suffered a lot due to hunger and exhaustion, they are far beyond their means. In the end they were forced to stop hiding.

لم آل في نصحهم جهد فما استمعوا : إلي النصح ولم يصغوا بإرغان

At this juncture, Allama was also forced to leave Delhi and return home with his family. See how he describes the scene.

ودعت دهلي وداع الروح قالبها : كرها وودعت خلاني وخلصاني

After nearly two months, crossing Aligarh and Rampur, Allama returned to Khairabad with much difficulty and hardship. Allama narrates his journey of hiding and sliding.

عاينت عين العدي في كل مرحلة : والله عماه عن عيني وأعياني

والله يصحبنا منها ويصحبنا : فانه خير واق خير معوان

Allama also mentions that the white people had announced a reward for those who would find him.

وقد أشاع النصاري في القري عدة : النحل الجزيل لمن يسعي لنشداني

From December 1857 he settled in Khairabad. Three months later, in March 1858, when the whites occupied Lucknow, the militants were forced to flee. In the meantime, Allama moved from Khairabad to Bundi, Hargao, Tambool, Sahranupur and Darya. Islam teaches that in the event when resistance becomes impossible and safety of life is threatening, life-saving measures must be adopted. Accordingly, Allama had saved the lives of himself, his family and his colleagues, from the eyes of the wrongdoers. With each passing day, the British dominance in India got increased. In 1858 Queen Victoria declared amnesty in British India. Accordingly, it was announced that those who surrender by December 30th will not be jailed or sentenced. Believing this, many people, including Allama, returned home in mid-December.

Upon returning home, Allama met Colonel Clark on December 26. On December 30, he sent Allama to the Deputy Commissioner of Lucknow. But from there, contrary to Queen Victoria's amnesty, Allama was trailed and arrested by Captain F.A.V Turban. He had framed many charges on Allama including that in the Delhi Juma Masjid, as Allama had issued a fatwa calling for war. This

report was sent to Judicial Commissioner Magistrate, G Campbell. A detailed hearing was held in court. Allama took it upon himself to argue and plead without any lawyer. In the court, the judge was stunned to see the glory in majestic face of Allama. He worked under Allama in Delhi and learned a lot in the administrative and judicial aspects from him. According to the judge, Allama should be rescued anyway. The judge therefore held that the allegations leveled against Allama were fabricated and without evidence, and that the name of Allama was misrepresented in the place of another Fazlul Haq of Delhi. Meanwhile, Allama had countered and nullified all the false allegations charged against him. But he stood stubborn regarding the fatwa, issued after the Juma Prayer at Delhi's Jama Masjid that he had prepared it. Hence, the Judge was compelled to assert Allama as 'dangerous revolutionary'. Thus he was sentenced to deportation to Andaman. So the ship Queen Calcutta set sail for Allama on October 8, 1859.

14.Andaman Life

Mufti Inayat Ahmed Kakori[6] and Mufti Muzhir Karim Daryabadi[7] and a group of Ulama had already been deported and brought to Andaman. After arriving Andaman, the world of Allama was turned upside down. Allama, in his last chapter of *Assauruthal Hindhiyya*, describes the circumstances of that period of hell when he was exiled at the age of 63. We cannot read those lines without a flow of tears.

"*They transported me from prison to prison and tantalized me by means of different inquiries. They took off my shoes and clothes and instead provided with some rough material to wear. They changed my soft bed with a hard mattress, which seemed to*

be covered with thorns. No cup was allowed to me and the meals were horrific. I was given warm water to drink. The hardhearted enemies then brought me to an island (Andaman Island), where the sun would constantly shine right on my head and where difficult hilly paths and dangerous roads made walking impossible. The air was extremely warm and amenities were more bitter than poison. The food was worse than the taste of cucumber, the water was worse than snake poison. The sky resembled one big looming cloud, which kept pouring out nothing but sorrows. The earth looked dotted with measles and pocks, and from the roofs of the houses there were only drops falling like the tears from my eyes. The air was contaminated and therefore a constant source of ailments. Often there were epidemics. The sick had no chance to be cured. The one who cured disease became ill, and the one who was sick was a definite prey for death. There was no empathy and pity whatsoever.

Every disease ultimately led to death, even Hypochondria and Pleurisy. There were diseases totally unknown and very dangerous. The doctor could not come up with a diagnosis; instead he gave medicines which wrecked the patient. If a prisoner died, an unclean person looking like a devil or monster (shaitan khannas) would come to drag the corpse away by the feet, take off his clothes and dig the corpse into a sand hill without a coffin and without performing ablution and prayers. If suicide was not a sin for Muslims and a major punishment in the last day, then anyone would have chosen suicide to escape all the misery. It was in such an environment that I fell ill and succumbed to depression. Moreover, I have caught worms and other diseases and although my body was aching, I was made to walk and exercise in the mornings and evenings. Soon I would die, after a prosperous and pleasant life, when I was old and insane, wounded and ulcerated.

I was grateful to Allah (T) even in all this hardship. It is because I am watching many, many people who are suffering from the disease were pulled by a huge man. Their body and the legs are held captive by the chains of iron. That poor men were working hard. They were mercilessly treated by denying even the drinking water when they were thirsty.

Alhamdulillah. Allah(T) saved me from all these difficulties. My enemies were always targeting me. In the present scenario, even though the hope of release and emancipation has fallen, I have put all my hope in Allah(T). He is the one who brought the weak people out of the hands of the evil Pharaoh. He is the one who saved the innocent from the hands of the wrongdoers. He is the one who poured out the rays of hope to hopeless hearts. He rescued Hazrath Nooh (عليه السلام) from the great Flood. He rescued Hazrath Ibrahim (عليه السلام) from the pit of fire. He cured Ayyub (عليه السلام) from the deadly disease. He escaped Hazrath Younus (عليه السلام) from from the belly of the fish. He rescued Hazrath Musa (عليه السلام) Haroon and Hazrath (عليه السلام) from the terrible cruelty of Israel. He secured Hazrath Esa (عليه السلام) from the deception of his own followers. After all, He protected His beloved Hazrath Muhammad Rasulullahi (ﷺ)from all the persecution of Mecca Kuffar. So even if I am suffering, why should I worry about my Rabb being so great?

I need my Rabb for anything! He'll give me everything! He'll forgive me! Will clear up all my problems! Rabbii…, I beg you with my open hands! He opens the way of salvation for anyone! How many travelers ask him with both hands raised and got safe? How many prisoners are being released without any substitute!

I am also a poor oppressor! I have nothing else but your generosity. Therefore Yaa Rabb!, Allah(T) keeps His promises! Allah

ﷻ gives whatever He asks. Allahﷻ Heal the Sick of the Sick! Allah free the captives!

Lord! O Allah, help us! O Lord, with full of hope I am pleading you! With the barakath of Habeeb Muhammad Rasoolullahi ﷺwith the blessings of his holy people, Ahlulbaith and Sahabﷺ.

My Lord, the Merciful Lord, who rescues the innocent from the wrongdoers.

These are from a bit of my experience. The difficulties I have experienced have been explained in two Qazidas. One is Qazweedathul Hamziyyah. It focuses on the machinations of the Devil. The second is Khazweedatu Dhaliyah. There I have explained my risky experiences and described difficult situations. The two Qasidas were concluded with the praises on beloved Muhammad Rasulullahi ﷺ. Previously I had written a book titled Qasweedatu Nuniya. Approximately three hundred verses are contained in it. Once Allahﷻ has rescued me from this difficulty, I want to complete it with the praising on honorable Muhammad Rasulullah ﷺ

"والله سبحانه وتعالي ولي التوفيق والإكرام"

The Prophets and the closest slaves of Allah ﷻ are most vulnerable to His tests. We have the histories of many Imams who have gone through such gruesome experiments and oppression of the ruling classes.

أشد الناس بلاء الأنبياء ثم الأمثل فالأمثل

Even in the face of adversity, Allama clings to faith on his Rabb and seeks out with him. He gives courage to his own mind by recounting the trials and tribulations experienced by the Ambiyaa and the Salehs. Even though the chances were very few to open up the door of rescue, Allama's firm faith in Allahﷻ can be realized from his

lines. Indeed, he was a true slave of Allah﴾T﴿ who gives thanks to the Lord of the creatures, even in the most horrible situations.

Obviously this deportation was according to God's judgment and verdict, but these incident could be a mercy of Allah﴾T﴿ to this Islands. A large number of Ulama were killed in the brutal massacre carried out by the whites on that days. In such cases, Allah﴾T﴿ rescued Allama and others. Andaman, which was supposed to be known as the 'Island of Death', and land of mere story of blood and pangs, is now being conversed around the world by the presence of Allama Fazlul Haq Khairabadi ﴾ؒ﴿. *Ilmu Szeega*, written by Moulana Inayat Ahmed in his Andaman lifetime, is a remarkable treatise on Arabic etymology (Ilmu Tasrif). He had also wrote the book *Tariq Habib Ilaah* from this soil. It is an excellent work which narrate the personality and history of Sayyiduna Muhammad Rasoolulllahi ﴾ﷺ﴿. Mufti Mulhir Kareem Daryabadi also wrote a translation of the book *Marasvidul Itwilah* during his Andaman life. Allama had collected the remaining charcoal sticks from the burning wood and copied his own pains, sorrows and hopes in cloth pieces and broken papers. Assauratul Hindiyya written by Allama is a collection of precious and incomparable narratives in the history of independence. Besides, *Qazwaidu Fitnatul Hindiyya,* the *Qasweedatul Hindiyya* were also written in this Andaman Islands.

15.Wafath

The superintendent of Andaman was a well-educated and qualified man. Especially in planetary science. The man assigned to assist him was a Moulavi. Once, the superintendent gave a copy of a book written by him in Persian-language to this Moulavi, and asked him to make corrections and editing. He immediately picked it up and brought it to Allama. Allama edited the book and wrote many

explanations on the verge of Kitab. Seeing the knowledgeable corrections and side notes in the edited book, superintendent become happy. He praised Moulavi. But he informed superintendent that it was done by Allama. The superintendent came to the room of Allama to meet him. But then, Allama was not there. After a while, Allama returns to his place. History records that the superintendent's eyes filled with tears while seeing the great scholar Allama, who was struggling to walk. The Superintendent bowed in front of Allama's wisdom and was got worried about his exhaustion. He immediately sent a letter to the British government requesting the release of Allama.

Immediately after receiving the recommendation, efforts were made to release Allama. Eventually his son Shamsul Haque accepted the order to release his father and set out on a journey with great hope. Upon arriving in Andaman, the first thing witnessed by Shamsul Haq Khairabadi a crowd passing by carrying a *janaza*. When he inquired, he found out that his father had answered the call of the great Almighty Lord after a year and 11 months of Andaman life. It was on 12th Safar 1278 H / 20th August 1861. Shamsul Haq Khairabadi's(ؒ) heart sank as he reached this Island after surviving all the adventures in order to meet his father and take him back to home happily. But Allah (T) has a decision. And it will happen. Shamsul Haq Khairabadi (ؒ) regained his courage and headed for the last rites of his father.

16.Greatness of Allama

The greatness of a good slave is to live by the commandments and prohibitions of Allah(T) at every stage of happy and sorrow. Despite the hard conditions of old age, Allama had adhered to the Deen of Allah (T) and strong believes. In spite of having a lofty

position and a clear voice in the kingdoms, he did not give up his ideology. The talent, intelligence, time and much of what Allah(T) has given him had been spent in Elm and propagation. During his childhood, adolescence, youth, and the days of his Andaman, he spent his time to praise, write and recite the Madh of Muhammad Rasulullahi (ﷺ). He devoted his life to the glory of the Holy Elm, and molded a group of skillful disciples. They all became world's most admired great personalities. Every scholars who loves the knowledge were longing to be a link in Allama's pupil series.

But the most stunning of all, was at the time of his Wafath. If anybody dies during those days, a giant man will carry the body in to the seashore sand, and will throw there without carrying out any posthumous rituals. But in the case of Allama, Allah(T) didn't let his sincere slave Allama to be tortured for a long. It was here that Allah (T) brought his son Shamsul Haq Khairabadi(ؒ) during the wafath of Allama. Shamsul Haq Khairabadi (ؒ)completed all the rituals and needful doings for his beloved father and returned to mainland. This is a recorded reality. And a marked *Karamath* of Allama Fazlul Haq Khairabadi(ؒ).

17.Mazar Pahar

Allama's Dargah is located in South Point (Namak Bhatta) which is nearly 5 KM away from Port Blair, the capital of the Andaman and Nicobar Islands. The place is now known as Mazar Pahar. People from all walks of life come here every day. Believers come to the dargah of Allama for fulfillment of their wishes and happiness, and are active with spiritual gatherings and food distribution. Currently the Andaman and Nicobar Waqf Board

manages the dargah and the adjoining mosque. Since last few years, Waqf board has been organizing an Urs program at Dargah shareef.

18.Memory

Until 1859, Allama lived in dignity. He was a highly respected scholar in every section of society. There was no objection to his views even by the ruler. He is mentioning the recognition among the society which was given by Allah﴿T﴾

كانت بقضل الحق فضل مثالة : منها علي الأمثال لي استعلاء

ووجاهة بين الوجوه وجاهة : تعنوا لها الاعيان والرؤساء

وبراعة ورفاعة ورفاهة : ونزاهة ونباهة وعلاء

Similarly even after his death, he was praised and studied by the millions from all over the world.

The words of President of India, Giani Gail Singh, about Allama during his visit to Andaman in 1984 is given in the book Giani Gail Singh's Speeches – II. Here it read,

"1 have come here today to pay homage to the freedom fighters who were imprisoned here since the first war of independence in 1857. This is my pilgrimage to this most sacred place of worship for all Indians. The names of all those imprisoned here after 1857 are not known, yet a few names like Alama Haq Khairabad and Maulana Liaquat Ali of 1857 fame, will remain in our memory for ever as they died in these islands as prisoners."

(Speeches of President Giani Zail Singh Volume-ii)

Earlier Allamah Fazlul Haq Khairabadi ﴿ق﴾'s Urs program was staged on Safar 12, the day of Wafat, at Namak Bhatta (South point) Dargah. His commemorations are being held on the same day in India

and many other countries. The local settlers of Muslims from North India and Sindh used to come to the dargah in the South Point and perform the ziyarath in the past years.

Today also we can see those people who are recollecting the incidents happened in the Dargah of Allama during the Japan reign in 1943's. But, later generations can't maintain that ceremonials and Allama's memory, which was mainly attributed to the machinations and innovations of the radical movements occurred within the religion. But when the educational renaissances under the leadership of Hazrath Sheikh Abubakar Ahmad (ﷺ), The Grand Mufti of India and Chancellor of the Jamia Markaz was extended to Andaman, the situation was changed. In the memory of Allama, a religious institution, called Markaz Fazle Haq Academy was emerged. Subsequently a secondary madrassa called Fazle Haq Madrassa with the affiliation of the Islamic Educational Board of India was established.

As the most committed people, it's the responsibility of the people of this Island to reminisce Allama's spiritual and brave life, his messages and the contributions for the nation especially to the Muslim community and pass it to the upcoming generations. As a part of this mission, a coordination meeting of various mahalls, institutions and Sunni organizations was conducted on 18.08.2019 at Ainul Huda Madrassa, Delanipur. The meeting was unanimously decided to commemorate the URS programme of Allama on 12th Safar of every Hijri Year and to conduct a National Convention once in every two years. A grand welcome committee was also formed to organize the programs.

19.Finally

The Necessity, moreover the eagerness on about this great personality leads to this effort of this Historical excavation.
It is not possible to go deep in to that magnificent History, but realized, it is impossible.
Finally.... Allaah.... You have to accept …..